(CENTER)

M 1695 Sunday, October 19, 1969

Barn - Lunch and Afternoon Coffee

[redacted]

Must Remain in Transcription Room

SUNDAY LUNCH

MR. NYLAND: I think that when one lives together for a little while, one is apt to let one's hair down too far. Every once in awhile I think it has to be cut. I think it is necessary that we don't become sloppy as a result of habit, of doing certain things in the same way, week after week. It's quite logical. It has to do with Work, and also Work that whenever a new day starts, that you have to have a new start in yourself. But whenever you are now engaged in anything that you do regarding the Barn or whatever is necessary for Work as a whole, there is a certain amount of slipshodness that enters. For one thing you must start to realize that in the light of eternity it doesn't matter if you finish things. What is needed is a concentration of an effort and quite definitely a wish to do whatever you do, right. That is, if the project that you are working on represents an octave, Work has to carry you, regarding that project, up to the Si-Do. And at the Si-Do of that octave you look at what you have done, and you see if it is necessary to put on the finishing touches.

That is always the difficulty, that when it is almost done, you let it go and let the rest take care of itself. It's necessary for us to learn that, in ordinary life it doesn't matter so much, because people are used to it, and much of commercial enterprises are simply based on making a little bit of a product, and let the public test it out. So they are not concerned, because at Si they already receive money when they sell it, but at Do there is the conclusion if that what people have bought was actually useful enough.

When we talk about Work, we talk about completeness. The whole idea of Working on oneself is to complete oneself. And when you find that you are not complete, you honestly will try to make more of your Kesdjanian

Body. And if it is necessary for a further development of yourself to create a Soul, you have to create a Soul to the bitter end. And you learn this on Earth. It belongs to part of your responsibility as a man on Earth when he wishes to be free from Earth, because if you don't do this, then you will remain bound. And I can quite easily see that anyone during his life, having left certain things unfinished, is sent back to finish all the things he has not done. And that applies to each particular kind of activity that you are engaged in, that you have to say to yourself, "I want to do this well." I want to do this in accordance with my talents and whatever dexterity and ability you do have. You cannot be expected to be ideal, but within your own framework, you have to be one-hundred percent sincere.

And I see every once in awhile certain indications that are quite different, and it is not right. In the first place, when you give your word, it is your word, and you have to follow it up. That is, you have to be honest about fulfilling a promise. In the second place, when you undertake certain things, it has to be done as well as you can, with all the attention that is required for that kind of work. Now it may be that you cannot do it, and maybe that you don't understand that that might have been a requirement of a certain project. In such a case, it is necessary to be honest, to tell that you cannot do it, and that perhaps someone else can do it.

For instance, if we have transcriptions, when someone undertakes to transcribe a tape, and, of course, it is obvious that you try to transcribe every single word, and although maybe at times it's very difficult to hear, and that our recordings are not always up to par, and that there is a great deal of a possibility that perhaps you will not understand, and that there-

fore it may be difficult for you to make sense out of it. At the same time, when I see certain things that have been done so far that is quite superficial, and really, I would say, absolutely useless - I don't even see what the person who did it got out of it. And it is that kind of thing, of course, that when it has to be corrected, will require much more energy on the part of other people.

So let's make a rule regarding transcriptions, Anyone who wants to do that kind of work is responsible until the end, until that what is transcribed is going to be put on paper and perhaps typed. And it may require that one goes over the notes for the second time, listening very carefully for the words you might have missed, or not written in a certain way, as they were said. And that what is a hiatus, that that is going to be filled in. And that you study it in some way or other, and perhaps ask advice of someone else or assistance. But when you deliver a transcription to the office, it has to be as perfect as you can make it. Aside from that maybe, that you cannot make it as perfect as it is required, then the office will simply tell you not to do it anymore. There is no use doing things half. It goes up to the SI, and the DO is when you return that transcription complete as an octave.

I see it many times in your work, physically. I see that you're not all there. I see that when you ~~have~~, let's say dig, you don't know how to dig, but you have no interest in finding out how. I see many times you don't know how to saw, but you don't ask questions, "How will I saw?" Many of you are not good pupils. You're not interested enough in doing things really correct. And you just leave something a little bit screwy, because it will do just as well. When a post has to be straight, it has to be straight. When you make a platform, it has to be horizontal. When

you drive in nails, it has to be in such a way that it is reliable. And otherwise, don't do it, really don't do it, because someone else will have to undo what you have done, or almost tried to do. What is required is a person who wants to do honest work, or course, honesty. That is, you have to be present to that what you are doing, and then to some extent even have pride in having done it well, and while you do it, as much as you ought to do it, and be present.

We talk about three centers. We talk about a harmonious development of a man who has three centers, not one, or two, but three. And that the three centers will enable a person to produce in the three-center combination a neutralizing force, which will carry you across S1-D6. That is the function of the neutralizer. A neutralizer is not only at the place when it happens to meet positive and negative. A neutralizer has two functions - to relate the positive and negative in such a way together, that the forces represented by each can be utilized without destroying each other. And that takes place in a neutralizing force, which then, because of this added energy from left or right, has an aim of its own in which the energies will be used. So it extracts first, out of the positive and negative, that what is needed for the equilibrium. And when the equilibrium is established, the neutralizing force will have its task, to proceed with this equilibrium towards a higher level of being.

That is the aim of progress, in the sense we understand it. That is the aim of beliving that there is a God above, and that why we Work is to go up. It's a figure of speech, because, theoretically, it doesn't matter which direction you go, you will always reach infinity. But for us poor people being bound by dimensions of the Earth, we just cannot experience infinity as yet. And for us there has to be direction in a certain way, quite definitely towards an aim. And we always place this aim ahead of us and above us, so that we can work towards it.

This is what I mean when you have a project. You have an aim to see the project finished as well as you can, with your ability, with your attention, with your real wish. So that if that wish isn't there, again I say, don't work. Sit on the sidelines. Just stop it. If you cannot work right, don't! If you are too tired, go home. If you are not in congenial company, try to find other company. Mostly you will see it's always yourself that is the cause of all the different results you will meet. Because, regardless of whatever the conditions are, a man is not interested in being swayed by the conditions. He goes ahead, because he knows there is an aim, and it doesn't matter what is in the way. He will move mountains if he has belief.

This, I think, will establish a level, if you attend to it, if you really honestly Work, so that Work then becomes worthwhile, also for Work's sake, and naturally for yourself. Don't let a task just take you. Don't become a slave to the task, so that the task tells you to stop. You tell the task when it is finished. You remain all throughout a master of your ~~life.~~ fate You can pray to God to get help from Him. But at least when the prayer is heard, you become the responsible manager for your life. God can help you to give you energy. He will not take away your responsibility.

This is what I mean by "slipshod". It's not right. Children play with all kind of things, and they don't care. Children are like little animals running all over the place and doing whatever they like, without being bound. But a man wishes to be bound, because he knows that in that particular framework of being bound, he will be able to become a master. I wish you would think about that every once in awhile, to judge your own attitude.

When you dig a ditch, it's a ditch. If you run up against stones, you

take them out of the way. If there is something insurmountable, which of course there might be, then you know that was not the place for that ditch. But it is a long way before you care to make or to come to that kind of a conclusion, and you have to give up. And that is true of every activity around here. Do it as well as you can, not for expediency's sake, unless it happens to rain and you have to cover something in a hurry, or that even you have to attend to filling a ditch before the frost sets in. Those are practical reasons, of course, And every once in awhile you may be allowed to put a hinge on a door because you don't have the right kind, but you must know that that is then temporary, and you have to change it afterwards. And don't leave it all the time at the state of Si.

At the state of Si, everything dies. At the state of DO, everything is alive. The overbridging of the Si-DO is the change-over from one from of life to another. It is to declare death to that what is passed, and to declare hope for the future in which one wishes to continue.

I hope you have a good afternoon.

~~(Afternoon Coffee)~~

SUNDAY COFFEE.

MR. NYLAND: We're at the end of a weekend. Not entirely, because some of you will still do movements, but you might say it's practically over. And I think you ought to ask yourself after each weekend what you got out of it, and even to what extent you think that it might be of help in the coming week. We're trying to make a certain balance in one's ordinary life so that, when in ordinary life certain things take place which might upset you - and it usually is, of course, that you have expectations of a certain kind, and then it doesn't work out. And you may be disappointed, because you start

to think then, what is the sense of spending such energy and so much good will without getting the result that you hoped for. Maybe what you hoped for is wrong, but in an ordinary sense of life, you work for certain things as a result, so, of course, you will be disappointed when the result is not reached.

When we work for a couple of days on the furnace, and it doesn't seem to go, and there's still something wrong, and perhaps it is a question of not having enough knowledge about what to do. But at the same time with, not as, of not having enough knowledge, you still can be disappointed. And what does one do with that kind of a disappointment? Accusation of oneself or swearing at conditions. Or the particular instrument you are working with is stupid. Or in working with other people that you lost your temper. Or that there were certain things, that you were during the day down, because you have not done what you should have done. And the accummulation of all these kind of facts can take place over a weekend, so that you have to face the new week in a little different way.

I explained, I think it was last night, about Sunday and the meaning of that. So that here we are at the end of the Sunday, and instead of being a day of rest, it should have been a day of contemplation, consideration of yourself. And when you go home in a car, and you finally reach the place where you are more at home, that is, which is familiar to you, again, what will it do to you? And with what will you come back, and with what will you, tomorrow, face your day? The disappointments in oneself, that what you expect you can do, and from an ordinary life standpoint, quite reasonably you would expect it. And we will all the time be subject to these kind of experiences because we don't know ourselves well enough.

And it is not always left to ourselves. It may be because of certain

conditions which we don't understand, or in any event, conditions affect us, and we cannot get rid of that influence on us. And it comes down then to what are you in yourself. How can you take whatever happens? Not that you have to digest it, because I think it is extremely difficult to digest all experiences to the full. There is still too much antagonism, that you don't want to take all of it as a meaning for yourself, that you feel that you still have a right to choose, and that you can select out of that what you want to do that what you consider correct for you. And the question always must come up, is it actually correct? And when you look over the result of two days out here, are you then still correct in assuming that you know?

If there is a disappointment, what is it that you could have done to avoid it? Or the influence of the disappointment, to avoid what it does to you. And that's why we talk about balance, because, if in ordinary life you don't receive from Work that kind of a balance, Work is not as yet in the right place. One can talk about Work as a development of ones inner life, but there has to be a bridge between your inner life and outer life, and you cannot keep them separate. You cannot expect that on a day like yesterday or today that you go to church and tomorrow you can do as you please, because you cannot. You have an obligation to yourself to find out what is the result of an honest and serious attempt.

And you've worked hard. You have worked hard for certain purposes. The aim may be quite right, whatever your intentions were. Maybe you could follow them up. Maybe you have done certain exercises that you believed in, that are useful to you. How useful? What is it when you start to measure it, when you think about it tonight? What is it that has profited of your personality? What has been the influence of a development of inner life yesterday and today on you now, so that when you face tomorrow, are you

different? Are you more able to see things and understand them? Are you more able to control yourself? Are you actually in a state where you have received more understanding, which is now part of you, and which tomorrow and the rest of the week you have to test out? Because even if you think that you have received it, you don't know if it is a possession. It has to become so completely merged with yourself that almost automatically it is now as part of you, influencing your behavior in ordinary life. Because these are the kind of results that, of course, we can look for and also that we wish. That even if the attempt we make of trying to wake up, or that there is something that we can call consciousness, that that in itself will start to influence us in our outer life behavior.

And there has to be then what do we simply call an improvement, an improvement only, however, in the sense that you have grown, not in dexterity, but grown in your inner life, which then is expressed in your manifestations. And it is interesting at the end of a day like today, or the end of a weekend, to find out if your manifestations could be changed. It does not mean that you were able to live already in a changed kind of a condition, as far as your manifestations are concerned, because most of that is still habitual, but having been able to pry loose certain things that belong to your ordinary life, that you new see better, or that you have more understanding about why you happen to be what you are.

And then perhaps with that there is a certain wish, and you then could continue on what, at certain times, you actually have seen of yourself. And that then the application of that really becomes apparent in your manifestations and in your behavior. That there is more of an ability and a wish to go against the habitual way of behaving, which you know was not really right, and that you have taken within you a certain kind of energy for that purpose - the energy that you receive, that you work for, that is, whenever you make any attempt of trying to become acquainted with yourself.

When you want to grow, and having to know first what you are - it is a stepping stone from where you then can start. And all of that, whatever you experience in the sense of Work, has to affect your inner life, your inner world, the world within yourself, the world which is for you a replica of the outside world, the world in which there is an Earth, and in which there are Planets, and in which there is the beginning of a Sun. All of that as your world you carry with you constantly. It doesn't matter where the conditions are, and where they lead you. Your world goes with you. All your poverty goes with you. All your tendencies and traits of character, they still are with you. They are not going to change because you happen to be here for a couple of days. But there is a different kind of a management possible, and that is really what one is looking for.

I sometimes call it, as you know, guide of "I". That "I" already has created in one a certain atmosphere which you then feel, and whenever the circumstances are difficult, that you then can recall that particular state, and you ask yourself where is it now, and what value can it have now, and what is it that I must do to bring it to the foreground? What is it in me that actually wishes that there is that kind of a mixture of my inner and outer life, that I also continue to wish, to place the accent more and more on that what I am essentially.

All of this belongs naturally to a conduct of man on Earth, and the opportunities that he has when he is living on Earth that then he has to scrutinize, to see. I say to become acquainted, more and more gathering information, but information of the right kind, because that is the only thing that will help. And the gradually building of some solidity, an inner life that you can count on, something that will be also with you all the time in your world.

In the beginning that kind of a world that one develops centers around your feeling. It's quite definitely that that is the kind of a place where there is still possibility of further development. It is also quite necessary to see that the building of the Soul depends on the foundation of Mesdjan, and that that what I wish to develop is a relationship, so that I can live a planetary life a little bit away from the Earth and solid enough to be able to stand on it, and to recognize it when it is there. And at times, of course, that I dare to express it in a certain way.

And I have to be careful about that because maybe I become over-anxious, and I overwork Work. That is, I try to make too much energy which I cannot as yet digest. If the personality is a machine, and it has to be fed with ordinary energies from ordinary life, and I have this machinery now going as a little factory of conversion, it cannot be over-fed. There is a balance already, which is necessary, between that what is fed in and that what can come out. And the way it is being fed depends on what comes out, how it is used. The factory only keeps going when there is an outlet.

This is the mistake we make, that even by feeding intellect or feeling, then we hope it already starts to influence our personality sufficiently to create an emptiness in the factory, so that new raw materials have to be fed in. This is when we talk about this possibility of attraction, of that what is the creation of a vacuum in which then man must live, and not exactly knowing how to feed the raw materials in, that that what is the factory selects the raw materials which are necessary for the conversion of higher forms of energy going in the direction of Consciousness and Conscience. And that only then the factory will keep on going, when there is that kind of an application.

This is what I mean by taking away that what has been produced and

using it for the purposes of further development, for the building of ones individuality. If that takes place, that is, if there is an even flow in and a corresponding flow out, then one is in equilibrium, because that what comes in and what goes out of course are related within me. And in order to keep the machine in proper condition and in order, I have to fulfill obligations regarding the machine. But that what will cause equilibrium is an equivalent between energies coming in and going out. And that is the dynamic process that must take place for a man in regulating that what comes in so that there is not overmuch, and that what goes out that it not get out too fast, because even if it then leaves an emptiness, it is perhaps not possible always to supply the raw materials to keep the factory going.

This is what I call management, or sometimes you might say, it is like an efficiency engineer who has to regulate all kind of valves entering and all kind of valves going out, and sending that what is the energy going out in the right direction so that it is finished as a product. I talked about that at lunch, the finishing of a product for oneself, because at lunch I talked about ordinary projects that we are busy with here and the finishing up, up to the Si-Do of that kind of an octave. But this time I talk about the finishing up of that what takes place within the body when one is in a state of wishing to Work, and that that what is the conversion has to be finished as a product ready to be sent into the outer world.

This is where we very often make that kind of mistake that we already think that there is enough converted, or that we know enough about Work, and then we start to apply it already in some way or other in ourselves, and we find out that it is not that easy just to see that it is being sent out. Because if a factory manufactures products which are not entirely correct, they are returned by the customer, and then the factory has to

do double work. It's exactly the same with a man who starts to grow. He has to know in what direction he can express himself in a higher form of living and to what extent his inner life can actually be mixed then in the proper proportions in the conversion of that what I wish for myself to become as a man, and understanding the progress that can be made and also understanding the progress that cannot be made as yet. And that for that, what a man then wishes becomes his hope for consciousness that comes, becomes actually his wish to develop certain things for himself in the proper way with the knowledge that he has gained about himself and the understanding which will give him the possibility of distribution.

A factory is made out, made up, out of three things, the input which I simply call raw materials, then, what is the actual production, that is, the conversion, and the third is always distribution, dependent on consumers. It has with it a certain flow, coming from entry into a factory, going out into the outer world. And that flow is counteracted in an economic sense by means of money, money to be paid for the products made, so that then the factory can continue. What is the equivalent of money in this particular process of ourselves? I apply that what I think is right. I apply it with as much mixture of intellectual and emotional, both perhaps a little bit superficial and also mixed with that what is inner life. And I manufacture out of that forms of behavior with which I enter into the world.

For myself, about my behavior, I know where it comes from, because I am the factory and I know what I've tried to do. I also know the intention. I know how much work went into it. I know what kind of a value I would attach to that what I produce. But I become dependent on the distribution, and the distribution is what one calls in economics the "consumer demand", and what I call from a development of my inner life that what is the result

as received by the outside world. And about that I have very little knowledge.

It is exactly the same as when I actually am engaged in commercial enterprise, that I have to investigate that kind of a market, and it is necessary for a person to analyze. And I have a market analysis, as it were, for that what he is as behavior, to what extent it is acceptable by the outside world, that what I produce and what I think is right. And then in making it, when I find that it is not received, when I know that it is, I would almost say, too much for someone to acknowledge it, or that sometimes that what I hope for cannot exist because the conditions are not right, or perhaps I made a mistake in the formula of manufacturing a product.

All of that causes me concern and disappointment. Because, to the extent that I can enter, have entered, raw materials of a certain kind and which I convert, to the extent then that I know what is the value of such conversions, I wished that the distribution were in the response to that, on an equal basis for what is my wish. And it is not accepted, and that what I produce cannot be accepted, because sometimes in relationships - because that is where I sell my product - they are not as yet ready to understand what went into all of that, and that even my best intentions may not always be understood in the right way. And the result is the return of the product to me. I get it back instead of getting my money's worth. I get the same kind of a thing back again, sometimes even, thrown back into my face.

The adjustment is a very difficult one. One has to learn how to behave towards others. One has to understand the conditions of other people. One has to know what one can expect from relationships. And whatever there is that I have to give must always be based on the love for

producing it, so that then, if it is not received, that what is my intention is not lost, because it is counteracted by that what is my real desire, my love for my work. In that way a factory can exist. A factory can produce without having a wish to receive money for it. And even if certain goods are returned, it won't matter because it can be used again as raw materials.

This is the problem a man faces when he is in life, when he has an aim. This is the problem when he finds himself with a wish to produce and not a possibility of selling it. This is why it is necessary that a man builds within his factory his solidification. This solidification in a factory is an inner room where the man who manages can return, where he can sometimes look out. And he sees the factory and all the wheels going around and around, and he hears the machinery, and he knows that there are different people engaged in it, that is, different motivations of oneself become engaged in the producing of a form of behavior, and then in sitting and contemplating and realizing that the only way by which he can keep his factory going is by having constantly in mind the love for making it.

But not even the love for making it is enough, because it has to go in a certain direction. And that what one wishes to consider, "market analysis," is that what is in the consuming public of outside, that is, that what creates for me a certain reaction within myself as a personality. That that what is then understood as a going back and forth, that that actually will reach that kind of a public on the basis of their life only and not in the form of their manifestations. And then I am in my factory forced to consider higher forms of being, and I wish then in my factory that God would come to tell me how my love should be distributed, and where it should start from and that my giving should be for the glory of Him.

Ultimately one's life must be based on that desire, so that the different

things, whatever I make, are then looked at from a different light. That then what I produce is not just the product, but it is the amount of life I put into it. And that I hope then that that life in time will be recognized by those who are open enough to receive it. And then I will not be disappointed, disappointed if that takes place.

And, of course, you can think now, what has this all to do with behavior in ordinary life as it will start tomorrow morning? What is it that at that time will be left of these kind of ideas of projecting that what you are making in the form of your behavior, as you live your life on earth? The direction where that life should go to, that within yourself sitting in your inner, inner chamber, in which you can converse, maybe, or at least where you can be attentive to the presence of God, that then you not only will hear His voice, but that it will give you the understanding of your aim, and that you will not falter in following that aim when you are faced with moments of disappointment.

Because for God, all kind of raw materials are needed for the manufacturing process. Out of all materials, so-called good and bad, everything is distilled in the factory for the manufacturing of something that has more value, because all forms represent energy. All experiences in life are the results of energies spent, and when they affect one, they become the raw material of an impression. And the impression as energy is always energy and not to be judged by the goodness or the badness, because it is energy of life that reaches one. And the more there is of that energy, and the less there is of the behavior, that is on the part of other people, the more I can see what is there as life in them, the more I can take as energy, which is life only, and not the form.

And this is the process of considering such raw materials for the

factory, that I consider the value of that what is given to me in the form of behavior of other people with whom I am in contact, that I see what is it as their motivating force, where does it come from and what form will it take. But if the form takes a certain kind of a form for me which I don't like, I don't see the life anymore, and I miss the energy, and I don't extract from that kind of an experience what I should extract. Of course, it is obvious that I must consider all opportunities as life-giving forces, because the expressions of life on earth in whatever form they may happen to be is not dependent any longer on the standpoint of my inner room. Then I consider that what is life simply as life, and I will consider then all people as producing life, and then my love for that life is that what gives the raw material its particular value.

That is the incoming process. The outgoing process simply is that that what is produced contains my life, that in the giving, which can be received by others and to which they will react, that I will not consider their reaction unless it is a recognition of that kind of an intention. And the disappointment that I will have is when that what I intend to give, and which actually contains that life, and is completely unselfish because I don't wish any return - I only wish to live in accordance with certain principles as set up by the manager of the factory - that then, then, I hope that that life will be received. And when it isn't, my disappointed, disappointment is dependent on the form of the person who receives it, and not seeing that what is giving him life.

This is the greatest difficulty in being able to get along with people, because immediately after that, and the disappointment taken hold of me, I have a formula for myself which is justification. And the kind of conditioning I've died under is already that kind of a reaction to that non-receiving

of that what is honest and beautiful for me, and not being understood. And this causes tremendous difficulty for anyone who has a creative wish, even in the creat, creation of "I", that there is then no recognition of this "I", because the others are asleep. And one walks then, as if completely alone, in which then the factory is kept going but there is no outlet then, only to send it as if the Sun sends and sends and keeps on, simply because that's the form of life it once and for all has taken on and with which, you might say, from a cosmic standpoint, the Sun was charged and the Sun took the responsibility.

The responsibility of one's Consciousness and the responsibility of one's Conscience is of that kind. One receives and transforms, and makes and creates, and the responsibility is to give, to give unstintingly, almost unhesitatingly - carefully, of course, because that what is the product of ones factory is precious. So one must know, particularly in the beginning, not to have too much to show as yet, until one is assured that it is right. And every once in awhile one gives too much, and then one pays a little bit of a penalty because one has been ignorant.

If you could look at these kind of days that you are here as an accummulation of efforts which will give you energy for the following week, so that when, in the conversion which takes place during the day and which can continue when you are by yourself, when you look at the day at the end of the day, tired as you may be, your inner, inner Life is still there. And it may be a little difficult to reach it, and maybe you cannot relax as well, and maybe the door is closed a little bit, so that it might take some time to open it. But when the wish is there, that you want to be within and to find out what is the reality of you, then, and what it always is and always has been, that you are looking for the eternal light within yourself.

It might take a little while longer than at other times, but nevertheless that is really the contemplation at the end of the day. How did I run my factory? What actually took place? How often was it necessary for me to sit and consider and to be influenced by that what I wished, God to come to me and to see me? How often did I pray, because that is my inner, inner life? And I become quiet, and I try already to imitate that what should be silence of my emotional state, that what always comes after the outside world has satisfied me and given me aspiration towards an aim. And that then when I continue, and the inner Work which is needed in that what I call now the production of objectivity or the formulations and the actual existence of "I", or the presence of God within me, I call that the inspiration.

All of that takes place when I Work. This takes place when I am in ordinary life and I remember myself. And then, when I have, I would almost say now, sufficient, that is, that what is the current of outflow is in balance with what it has received. Then in returning at the end of the day, after the factory stands still for a little while and also has to catch its own breath, that then I look and I see what has gone on. And it is in that kind of a silence when I start to realize what I really am, and what my life has been worth for that day, and what actually I extracted from it. And the silence means at that time a dedication to God, to ask at the end of the day forgiveness for not having been able to live up to certain principles which you know in your heart very well of what should be, but you could not be, and the wish to ask for the Lord to give you mercy.

It is as if that at such a time you try to understand what is a messenger from above, and you see what the message is. Jesus was a messenger, Christ was the message. That what is given in All and Everything (CAPS) is the message; Gurdjieff was messenger in writing it. What you should take out

of the book is that kind of food which is your raw material, with which you start mixing that what you contribute from your ordinary life. And at the end of the day, in that kind of a silence when even the Sun has set and need not influence you anymore by a false idea of heat and warmth and light, but that then, in coming to yourself, that inner life and the inner realization of your emotional state can start to speak to you in silence, in the language of silence, which is not the talk, talk that I'm used to with my mouth.

But it belongs quite definitely to that what is the state of a planetary level within oneself. And in that kind of a consideration of my inner life, life, my world within myself, in that what I then hope to produce, in that what I wish to build in order to receive my Soul, or to create the conditions for that what is needed for the continuation of my life, in that kind of silence I become very quiet, and also then absolutely knowing the truth about myself. I don't want to talk, not in that way, but I want to communicate by means of Kesdjan.

Kesdjan is the pivotal point in the factory. Kesdjan is the production manager. It produces the energy necessary for running the factory. It also produces in the mix that what is Love from above. So that then in the product, as produced, there is all of my life in wishing to give, and there is all of God wishing to receive that as a gift. And this makes it complete in itself, and that is the reason that there is no need for return.

Never mind if one is in that kind of attempt quite alone. I've said it before, the lonesomeness is not there, because God can be with one. The lonesomeness would come if the day had been wasted. It is not there when the attempts have been honest, regardless of the results - the honesty of the wish, the realization of what one is, and the ability to have done one's best. That is why at lunch I talked about, do whatever you do to the best

of your knowledge and your ability, to the best of what is there in your heart in wishing to produce, in actually making, in physical activity, that what is a product of your life.

(raised hand)

I think it is better that you don't ask questions. As you know, sometimes when questions are asked I'm afraid of the level. In this when I speak now, I create a level for you, and I don't want to have any particular question because it's not important, such questions. It's much more important for you to know what is Work in the real sense of the word, of the wish to create within oneself in outer life a balance with which then you can behave properly, with which you then at times can control your reaction and not wish to express it in the usual unconscious way. But that you have at such a time then the possibility of a consideration, as if at that moment you stopped the machinery and you call out to something wishing to help you then, because you are part of the totality of the universe and as such you have a birthright, because you belong to all life. And it is up to you to call on it whenever you need it, in whatever form you may think it ought to come.

But ask for life, and not primarily for the form. We are stupid in that. We always ask for something, so that it becomes tangible. If we ask for the life-giving force of an insight of that what belongs to silence as moments expanding in being, becoming then what is the level of a person on Earth being lifted up to a level belonging to the Planets, in which all forms of the planetary effects and conditions of course can take place in one way or the other.

I talked about it last night, of how the days of a week are divided in accordance with the value of planets. That's our emotional state. Our

emotional state as Kesdjan is not as yet connected completely as an entity. It's still a body. It still has different aspects. It's only when one approaches the formation of a Soul that gradually such aspects also disappear. And when in the building of a Soul that what is the FA of that octave has been over-bridged, from there on it's a constant fusion in the SOL-LA-SI of that octave, until at that SI-DO there is the entry into Heaven.

I hope you can remember some of it. I hope that you will allow yourself to remember it. I hope that you will be able to sit every once in awhile, to come to yourself, and that you wish to enter your own room. And I hope only then that you, when you wish to enter, you know the key. You know exactly where the key is kept. You know even if you are blind and not have an eye, that you still, by means of touch, you know where the key must be, because the key is Awareness.

I hope you have a good week. Good night.

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